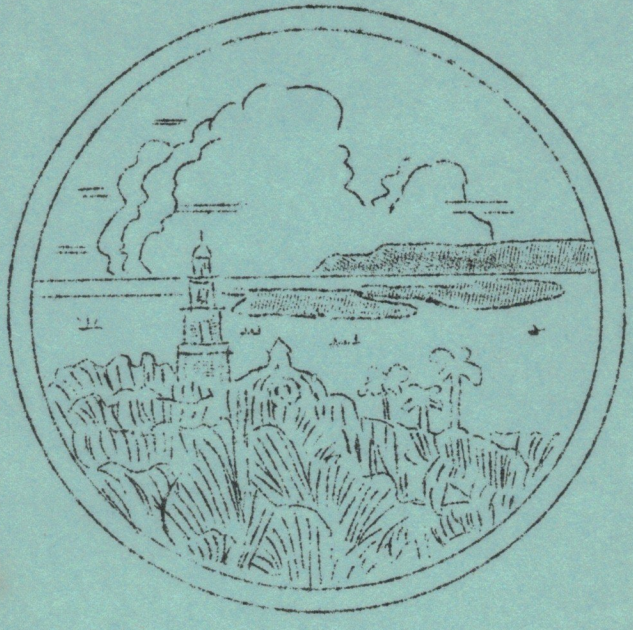
The ROUND ROBIN



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EXPERIMENTS IN SPIRIT CONTROL
With Mathematical Proofs

By W. Wiers

With J. Bustamente, J. Camposeco
and S. Gomez.

(Editor, ROUND ROBIN: I am sending you this article on mathematical proof of unconscious spirit control, thinking that it may be of interest to other ROUND ROBIN and FLYING ROLL readers. According to the spirits who worked on the proof, it is the first time that it has been done that way. There is no exaggeration, and all of it can be checked..... I do think it has more importance and interest than the mere numbers would indicate. I am certainly pleased with the power of our spirit friends here, and they really do practical things for us.

Flammarion is writing a little book with us, The Life of a Dead Man, (La Vida de Un Muerto, or La Vie d'un Morte). As we do not know French here, the book is coming in Spanish. I do not know who translates for Flammarion, who began in French with us and switched to Spanish..... He spoke well of Lo Sun Yat, especially, and OKed Lingford, and of course he knew you and the medium.
W. W.)

"EXPERIMENTS"
of
W. Wiers

One night in March, 1948, three of the four persons named above were together in the Mexico City airport offices of International Airways. Two of the three were radio operators. The other is the author of this report. We had had a startling example of accurate trans-oceanic communication by means of spirits. The communication did not require the use of powerful radio transmitters or receivers. We had used only an improvised ouija, mere letters written on cardboard, made in the office. Yet our transoceanic communication had been so exact and precise in its information (which was later checked by one of the operators crossing the ocean in person) with no more apparatus than a cardboard ouija, that the operators were humorously suggesting scrapping their radio equipment and years of training in favor of the spirit communication system, since it was so simple and easy and inexpensive.

We sat down to the ouija in the hope of obtaining more proofs of spirit power and utility. At once an unknown spirit calling himself Brengza started writing. He asked us if we thought that we knew a little mathematics. We humbly admitted that we had read a book on the subject, whereupon Brengza offered to teach us a lesson in it.

Experimenter A was instructed to write down four numbers in a row, four times. A wrote:

3597
2467
1024
9864

Then another, Experimenter B, was instructed to do the same, choosing any numbers he pleased, which B then did. B wrote:

6402
7532
8975
0135

The third person present, C, was told by the ouija to add them up, which C did. He added:

Total - A's numbers - 16952

Total - B's numbers - 23044

Grand total --------- 39996

Nobody thought there was anything strange in the fact that the total came to 39996, there being nothing mystical about the number, as 77777 would be to some people. But then the spirit Brengza told C to write down four 9's, which C did, and then to multiply them by 4, thus:

$$\begin{array}{r} 9999 \\ \times\ 4 \\ \hline 39996 \end{array}$$

We were considerably surprised that the result of the multiplication had come to the same as that obtained by the addition. Naturally, we took it all to be a demonstration that at the time we thought WE had been writing numbers of our own random selection, the spirit Brengza had in fact been exercising an unconscious control over one or two of us, or possibly all three, so as to produce that predetermined result of 9999 x 4, or 39996.

We considered it quite a "proof" or "miracle," and wondered whether Brengza controlled our minds, or hands, during the writing, or both; but we did not appreciate the full value of our little "proof" until later.

Although we immediately repeated the experiment with the same result, our attention was in fact distracted by a continuation of the experiment when the good Brengza told C to burn one of the papers, and, saving the ashes, rub them along the forearm of one of the others.

C did this, carefully burning the ashes in a carefully washed ash tray. Looking at the flame, we wondered if the next step would be black magic or not. Then, as instructed by the invisible, C nervously rubbed the ashes along the forearm of B, from the wrist to the elbow, lengthwise. There, to our amazement, appeared in large bold figures the number 39996.

A little excited, we got up from our chairs and tried to figure it out. Since there was no smart scientific amateur present to explain everything by the magic of hypnosis (even though they themselves with all their superior (?) knowledge cannot duplicate the experiment), we just naturally called it the work of an invisible fourth mind or spirit, and considering Brengza a mind superior to any of ours, we took him at his word when he said that he had planned it all for our benefit.

There followed another little experiment with numbers, one which made us laugh. Brengza told C. to write a series of numbers, which C did. But one of the numbers, the 7, was a little shaky. Brengza then told C that he was going to teach him how to write a 7. He instructed C to multiply the series by 63, which C did. The result was 777777777.

Several days passed, during which we all tried the experiment out on our friends, but no two friends, nor anybody else, could get the result of 39996 in the manner obtained above. They either got more or less, but never 39996.

We took that to mean that some sort of spirit control had to be present in order that two people, writing independently of each other, could get the 39996. And such was the case, for when C happened to visit another operator not present

at the first proof, they sat down to the ouija and found that Brengza was again present, and willing to oblige. Going to work as already described, they got their 39996. And once more the number was miraculously written on the forearm of the unbeliever.

We supposed that this last step was necessary in order to establish that a third and invisible entity was present during the experiments, because although we could by deliberate study set up a series of numbers that would add up to 39996, we could not, and have not yet been able to write numbers on people's forearms by simply rubbing ashes on them longitudinally. Of course other numbers and other symbols were written on the forearms of incredulous friends, but the mystery of how it is done still remains with us. The spirits, Brengza, Fino, and Winnetou, who did it, said that they did it with their forefinger. Occasionally we got even better, more impressive proofs, but since they were not duplicated, they are not here reported.

Nevertheless, after one of these proofs, one of the experimenters spontaneously began to write down rows of figures, as follows:

357	642
468	531
039	960
876	123

Total 3996

This was twice repeated, and each time with the same result. As it was spontaneous, it provoked much laughter from C, who took advantage of the opportunity to kid and frighten his friend into thinking that he was obsessed by spirits. Said C: "The spirits have got you, my boy. You better stop or you'll be spending the rest of your days in the asylum writing numbers on the walls and adding them up to get 3996. They'll be coming for you any day now, and I'll lose a good man." In defiance the other called upon the kidder to dictate half of the series of rows. This C did. He dictated:

789
638
492
011

At once the other, at some distance away, wrote:

210
361
507
988

The combined total was again 3996. At that C stopped laughing, and agreed that both possibly might be in the power of that invisible but capable mind, Brengza, who seemed to be bent on demonstrating that he could do as he pleased with blind, stupid mortals. He had triumphed three times in a row.

Some days later, another friendly spirit, Winnetou, came to the experimenters. Winnetou suggested that both experimenters start writing at the same time, thus writing their numbers simultaneously, which they did.

While C wrote:	4792713258
The other wrote:	5207286741

Again consulting the ouija board, they were told to add them up.

4 7 9 2 7 1 3 2 5 8
5 2 0 7 2 8 6 7 4 1
9 9 9 9 9 9 9 9 9 9

Immediately both saw the obvious explanation. All the time that one of them had been writing numbers, the spirit present was making the other write such numbers that the resulting pairs always added up to 9's, as can be seen above. It is possible, of course, that the spirit dictated to both minds simultaneously, or, what is more probable, first to one and then to the other, separated only by that brief interval of time necessary for the spirit to know what one of them had written already, or to read what one had written and then to dictate the complement, so that both seemed to be writing simultaneously. Whatever the procedure, pairs of 9's always resulted, once the spirit was willing.

At once we went to work to check all pairs. Examining the first numbers written (see first series) we found that while A wrote his top row, 3597, B wrote 6402, which add up to 9999. And when A wrote his second row, 2467, at the same time B wrote 7532, which add up to 9999. And so on to the end of the series.

When we asked the spirit Winnetou if that was correct, he said -- or wrote: "You smart boys figured out that one, but let's see you figure out how to write the numbers on the arm." That's it, precisely. Let the smart boys figure out how to write the numbers on the arm. Perhaps one day we will!

Mere chance or accident may give isolated 9's, but when consecutive 9's are obtained, one naturally suspects a plan or a mind, whatever that may be. In the first experiment there were 16 pairs of 9's, followed by another 16 pairs when it was repeated. But that was bettered in the spontaneous experiment when 12 pairs were produced three times in a row for a total of 36 pairs, so help me God!

The question naturally came to us as it now does to you, what is the probability of getting so many consecutive 9's from adding up numbers at random (as we supposed we were doing, and as would have been the case if there had been no spirit control present)?

Fortunately that probability is easy to calculate, and it will be well worth while for the serious student of psychic science to trouble himself to follow through the arithmetic until he understands it, if only to see how mathematics may be applied to psychic science as it may to any other science. By mathematics is meant here precise arithmetical statement, and by science is meant accumulated precise statement of verifiable fact.

If one writes down any series of numbers, like the following telephone numbers, and adds them up in pairs, you do not always get 9's, as you see:

3	7	1	4	0	6	1	5	3	6	7	3	1	0	2	2	7	5
1	7	3	3	3	5	1	0	3	7	2	8	1	8	6	7	3	1
4	14	4	7	3	11	2	5	6	13	9	11	2	8	8	9	10	6

In that series of 18 pairs, there are only two which add up to 9. The following pairs were taken from bills selected at random from those in my billfold:

9	4	5	3	7	3	8	6	9	1	2	4	8	6	0
7	8	9	5	9	7	6	2	4	0	6	8	4	1	2
16	12	14	8	16	10	14	8	13	1	8	12	12	7	2

All that the above shows is that telephone numbers run smaller, but not that 9's are produced in consecutive series. In the above series no pair added up to 9.

It is easy to see that pairs of numbers may produce 19 different sums, ranging from 0 to 18, or the sums: 1,2,3,4,5,6,7,8,9,10,11,12,13,14,15, 16,17,18,0. The 0 is produced by adding 0 to 0, and the 18 by the 9 plus 9 pair. The rest you can figure out for yourself, and you will see that of 100 different possible pairs 10 of them add up to 9. They are, 1,8; 2,7; 3,6; 4,5; 5,4; 6,3; 7,2; 8,1; 9,0; 0,9.

The 9, therefore, may be produded in 10 different ways from the possible 100 different pairs. The chance or probability of it being produced by writing down numbers at random as above is 1 out of 10 (10 out of 100). that is called also one-tenth (1/10).

What is the probability of two 9's in succession? The answer is one-tenth times one-tenth, which equals one one-hundredth. What is the chance or probability of getting 32 nines consecutively from the addition of pairs of random figures? The answer:

$$\frac{1}{10^{32}} \text{ which equals } \frac{1}{100,000,000,000,000,000,000,000,000,000,000}$$

Therefore the readers who are not troubled by spirit controls may try a very long time before they will get 32 nines consecutively from 32 pairs of numbers ranging from 0 to 9, written at random, independently by two people. Therefore, the probability that we really were controlled by a spirit or invisible mind, exterior to ours, and able to control ours is very high. It is in fact the inverse of the above number. In ordinary language, we were certainly controlled by an external mind.

In Oahspe, page 835, verse 10, is the following statement:

> "And it hath been shown thee that not only the seer, prophet, su'is and miracle worker, but that all people are subject to the influence of the spirits of the dead, even though unconsciously to themselves."

Q. E. D.

While writing the numbers, we thought we were writing from our own random selection. We were not conscious of any internal or external influence. We are not "all" people, but the possibility is open for all people who are persistent and patient to prove the above results. It is too late to disprove them. We had our proof. Our calculations are right.

Recently when we asked Brengza for more proofs, telling him that we intended to write this up for the public, he wrote: "Now you are getting like Garland." (Hamlin Garland, author of "The Mystery of the Buried Crosses," who wanted more and more "proofs.")

No, it is not the purpose of this article to duplicate or to carry on the work of Rhine or Garland, or even to extend it to another field. Nor is it our purpose to imitate any other scientist, or any particular scientific method. We used our common sense and were careful.

During the above experiments, that is, before and after, we had many practical examples of spirit control over ordinary people, unconscious to themselves. Money that we thought would never be paid was finally paid; employers spoke the exact words that had previously been revealed to us; unusual meetings took place at unusual places, etc. The very nature of these "proofs" makes it very difficult or impossible to calculate the probability of their re-occurring, or occurring normally and naturally. We would have to be actuaries in order to make such calculations, which we are not, nor are there any tables for them.

Nevertheless, we are convinced that we have mathematical proof that strong, exact, and fairly sustained spirit control is obtainable even under laboratory conditions, and in ordinary business offices, and therefore the probability that crimes and good deeds, insanity and sound mind, as well as love affairs and hate affairs can be and often are produced by the influence of minds external to ours, and invisible to us, is a probability which the careful psychic worker must take into account, and with experience he may be able to judge that probability with a fair degree of accuracy.

It would be interesting to know to what limits spirits may go in their control of mortals. Perhaps in certain cases, examples and proofs will be forthcoming.

-- end --

(Mr. W.B. Wiers can be reached at Porfirio Diaz, Num. 200, Tecubaya. D.F.Mexico).

HEALING METHODS OF THE PAST IN THE FUTURE

by

J. Croiset van Uchelen, M. D. *

The philosophers of all ages have taught that the visible universe is but a fractional part of the whole and that analogically man's physical body is in reality the least important of his composite constitution. But today's medical science to a large extent seems to assume that this is all there is of him, and concentrates its efforts on the amelioration of effects rather than the elimination of causes.

Paracelsus, noting the same tendency in his day, remarked: "There is a great difference between the power that removes the invisible causes of disease ..... and that which causes merely external symptoms to disappear."

And the great Paris physician, Trousseau, at the bedside of a patient, restrained his pupils by saying, "De grace, messieurs, un peu plus d'art et moins de science." Beyond technical skill and knowledge lies intuitive insight, or what Pascal called "la logique du coeur."

Although psychology and psychiatry are beginning to play a small part, and mental causes of physical disturbances are no longer wholly denied, material science refuses to recognize man as a compound entity as the occult doctrine teaches. Mental phenomena are still considered less 'real' than the physical, and the body remains treated as an aggregate of functional mechanistic parts. This procedure leads to specialization by those who never thus will acquire the knowledge needed to follow the operations of the organs in which they have specialized beyond the material frontiers.

Wrote Sir Richard Clifford Tute in his After Materialism - What?: "The triumphs of medicine and hygiene ... are largely offset by an increase of lunacy and mental and nervous disorders." Meanwhile, suggestive therapy, already practised by the priest-physicians of the ancient world, is gradually beginning to find a reawakened interest. That the so-called healing rituals of the Egyptian priest were based, not upon assumed magic, but upon a highly developed comprehension of the complex workings of the human mind and its reactions upon the physical vehicle, is little realized.

The principles of vibro-therapeutics were not less known in the Egyptian and Brahman world; vibrations as aroused by music or chants, and by mantrams or the spoken word; principles applied in treating not only the physical, but also in order to affect the spiritual constitution of man -- i.e., for the stimulation of latent centers of consciousness.

Indeed, modern science has yet far to go before it will be able to present as "new medical discoveries," rediscoveries of many methods long used by the ancients for affecting the non-physical constitutional parts of the compound entity called man. For it is as the German medic and poet, Schiller, wrote intuitively, "Es ist der Geist der sich den Körper baut."

In consequence of the new psychological problems to be faced, medical science nevertheless is bound sooner or later to find such means as may affect the states of human consciousness by an approach more direct than through physical measures; and indications of this are increasing. In a recent article in the "Presse Médicale," by Hécaen and Duchêne, it is acknowledged that "La psycho-somatic medicine représente l'aspect le plus original (!) et le plus fécond de la pensée medicale.." Noteworthy also is a profound article by J. L. C. Wortman, M. D., in a Netherlandish professional magazine well worth quoting in part. The author goes a good deal further still when he writes: "The soul in medicine is not a symbolic idea, nor mere-

ly an idealistic principle. It is as real as man in his outer appearance and stands in relation to it as energy and substance. Each body that alters its energy content changes in mass, as Einstein has stated. Energy and mass, soul and body, therefore become identical in principle. Atomic science teaches us that energy and mass are interrelated; mass is nothing except bound energy. This offers new points of view as regards soul-body-relationship. These psychic presentations relative to body and soul need not seem so strange when one considers that all assimilation and dissimilation is a transformation of energy into matter and matter into energy by means of fermentation. One might also consider the presence of uranium and radio-active matter within the body. The new chemo-physics may well lead scientific thought towards soul-problems and arouse a greater interest in the psycho-motor action in physiological and pathological processes.

"It is soulless medicine which adores techniques and loses itself in systematic knowledge. It is the science of the German systematic, which lacks the French élan vital and occupies itself more with diseases than with the diseased."

Ethics and morals, as Dr. Wortman points out, must be the foundation of medicine, and he concludes that if medicine is to be placed on a firm foundation, psychology in a true sense must be given the place which it deserves by force of the very nature of man! It is a foreshadowing of things to come in future professional healing.

Beyond this yet lies the spiritual approach by the individual. This principle has been touched in Christian Science, if quite apart from the manner in which it may be expressed by various followers. Faith is the antithesis of fear. Fear is the great destroyer, as are hate and greed, which are but varied forms of fear, while faith is the intuitive expression of trust inspired by love, the greatest of all. Said Paracelsus: "Der Heilmittel bestes aber ist die Liebe."

In ancient times the physician was a priest. In future times all men will be physicians, as well as priests, by being truly men! Such is human destiny.

---

*(Author of Healing and Occult Science -- Theosophical University Press, Covina, California, $1.50.)

------ end ------

"Forget not, brother of mine, that all success (both good and bad) is dependent upon the sustaining of the point of tension. This point of tension involves the dynamic focussing of all mental, emotional and physical energies at a central point of planned activity. This, by the way, is the objective of all true meditation work....

"This release of (atomic) energies will eventually make money, as we know it, of no moment whatsoever... It can prove itself a saving force for all mankind, releasing from poverty, ugliness, degradation, slavery, and despair. It will destroy the great monopolies, take the curse out of labor and open the door into the Golden Age. It will level all the artificial layers of modern society and liberate men from anxiety and gruelling toil ..." --------

The foregoing quotation is from an article "The Release of Atomic Energy", by The Tibetan, appearing in The Beacon. The Beacon is a pamphlet publication of about 30 pages, monthly, issued by the Arcane School (leadership of Alice Bailey). An excellent publication and worthy of interest and support. Eleven W. 42nd St. New York 18, N.Y. $1.50 a year; single 15¢. Give your zone number when writing.

EXCERPTS FROM LECTURE delivered by Mr. T. Marriott, before the Men's Group, T.S. Lodge No. 65. San Diego, May 26, 1948. (Transcript of complete lecture sent to Mark Probert by W.W. Stevens, Secretary)

---

1. Although the Bible is accepted as authority it is somewhat curious that few have grasped the fact that all practises dealing with the dead are necromancy, devilish and bad, as Paul says, and as is shown in the attempt to bring back Samuel and get his advice, and also the order, "Thou shalt not suffer a witch to live."

.....

2. In the first place, it is not easy for the casual observer to distinguish where the originating impulse is from, or the kind of entity, exactly which kind is only possible by an occultist, an entity which uses the vocal cords of the medium, or which acts as a stimulating force causing to medium to utter ideas and sentiments, but in her (his) own language, character and style. To make the matter more complicated, one has to consider the thoughts, desires etc. in the minds of the sitters, and also their accumulated experiences, which inhere in their auras.

....

3. It is emphatically stated in all genuine teachings that at death the "soul" or the essential life spark, or monad, wings its way instantly to its parent star or home. If the basic and originating monad departs from any entity, it surely should be questioned as to what is life, and where. We know that the physical corpse begins to disintegrate instantly, so it is logical to assume that the other components of the complete entity would also disintegrate in their turn.

As it is also emphatically stated that the Linga Sarira or model body is the instrument through and by which the physical comes into being on this plane, and that in the Linga Sarira the impulses and action which we perceive are there first manifested, the implication is strong that the Linga Sarira itself is only an instrument for the coherence or distribution of what we exhibit as thoughts, desires, emotions etc., in other words, a photographic negative and phonograph recording disc for every event in the total life of earth manifestation.

RECEIVED CLAIRAUDIENTLY by Mark Probert June 15 and 16, 1948. The Communicator: LAO-TSE. (Here presented to illustrate certain conflicting points of view):

---

1. Statements like that of Paul in your Christian Bible have caused more fiendish slaughter of helpless and innocent people than any other you can find. The people of that time were ignorant and fearful beyond words, and Paul was not very much above them in either observation or intelligence. Your great Master Christ made a flat and rigid statement, and the way he made it shows there can can be no deviation from it for any cause - THOU SHALT NOT KILL. Too often pupils misconstrue their teacher's utterances, and this leads to a great deal of evil, especially in regard to moral and religious teachings.

2. It is not easy for a casual observer, nor for the best trained observer (to make this distinction), whether he be an occultist or otherwise.

If the invading entity is an intelligent one, what goes on in the auras of the sitters will have little effect - either on the so-called subconscious mind of the medium, or the entity. The only way to tell whether the invading entity is a strong and intelligent being is by what he says and how he acts, and also in what condition he leaves the medium after he is gone.

3. Much as I may regret it, I must disagree with the teachings that what you call the Monad or Life Spark "wings" its way any place farther than its learning on earth can take it. Of course, if the soul in question had learned to drop away all physical desires (as it understands 'physical desires'), then that soul will naturally gravitate toward newer and higher fields of learning; but as for the general run of mankind, they will on first "going over" spend considerable time in one of the many "lower" levels of the astral, and will often be very conscious of earth life and the ones left behind. And let me say, my dear brother, that none of these souls are necessarily what man terms "evil".

Your assumption - for such it merely is, that because what you call the

...to have volition and self-conscious - ness one must be awake and positive, and not be in a state of disintegration. It may be objected that there is much evi - dence of a high degree of knowledge in the communications from excarnate living and self-conscious entities. To this the reply can be made in form of a question. "Do not the brains of men record and retain what has been contacted during life; but the selection, or recollection or transmission of experiences, is it not done by the will of the living entity?" Again, a suitable stimulus will put into operation any or all the photographic and phonographic records of all present, and some not present, and is simply trans - mitted by the psychic into language or other media. So, is not a question uttered or in the mind the impacting energy which starts the corresponding reaction?

...Let us fix in our minds these chief points (1) Necromancy has been reprobated in all forms all down the ages. Therefore there must be good reason. (2) The Linga Sarira, or model body, is the previous experiences of any and all subsequent effects on the physical plane. (3) The Linga Sar - ira is more in the nature of various auras of magnetic flow than of any coherent physical substance as we perceive it, and these auras run the gamut of all the factors which inhere in a human being. (4)The predominating active flows must necessarily be those of the lower qualities, of sensation, emotion, lower ranges of thought, and not of an order superior to human experience, yet the superior must be predominant influences or there would be no progression, or awareness of supernormal conditions, not even the possibility of ab - stract thought. (5) Self-consciousness and volition do not inhere in the Linga Sarira; they belong in a degree to a composit called the Reincarnating Ego, which in itself pertains to a far subtler plane than the grade of astral next to our physical substance. (6) Energy and substance cannot be separated; therefore there must be a characteristic quality and function belonging to every atom and aggregate (cp. radio frequencies, chemical reactions etc. ..... Our contacts during mediumistic seances are, almost without exception, with shells vitalized by our life energies. Shells are in all stages of evolution and disintegration, and it is quite possible to "tap" those whose recordings are of a physical corpse disintegrates, the etheric body* must of necessity go through the same state - this I must assure you is NOT true. If this were so it would indeed mean the absolute end of any state of consciousness whatsoever, and this would render the law of reincarnation not only untenable but impossible.....

Note: * These communicators largely identify the etheric and astral bodies, at any rate do not recognize them as separate vehicles. ML).

All forces, all energies must have a body or vehicle to work with or on or against. The entity that has left the physical body keeps its etheric body until such time as it is ready to reincarnate - provided it finds reasons or desires to do so. If it does, this etheric body is not cast off to be left floating through space in a haphazard manner, so that a sensitive individual still on earth can come in contact with it and give it life and intelligence of any kind. Nature is is hardly that careless or stupid. But when any particular entity is drawn back to the earth life, this etheric body undergoes a shrinkage. The conscious intelligence that lives in that etheric body gathers the energy of that body into a compact "point" of "light" force, and "wings" its way toward its earth mother, or the open door of the lowest physical plane.*

Note:* The M.P. communicators agree that none of them has ever seen an "astr al shell", altho there are thought-forms and wish-forms in abundance. They unite in rejecting the doctrine of shells as commonly understood. ML.

Reincarnation is true death of the personality, and yet even here you will find this "true" death can be overcome, provided the "new" personality learns how to bridge the memory gap between its earth lives through the God-given power of meditation. All I can say about what man is - I assume from many, many years of study and observation that He may be a focus of conscious awareness, not localized, but everywhere conscious or present at will - as there is no such thing as space and time as man has been taught to feel. ("He" probably means the High Self, Egoic Self, Augoeides, Man in his ultimate nature. ML)

fairly high degree of intelligence and general as well as special knowledge.

Imagine a philosopher or scientist whose Monad has flashed away from its evolved vehicle and gone "home". All the vehicles cohere for a time, and their experiences still inhere in them, but without volition and self-consciousness. It only needs a "galvanic Battery" to infuse energy and to get reactions from these shells, each according to its particular quality, and these reactions have to pass through a medium to be translated into English or other languages, and also the medium has to interpret her (his) perception of the auras fo the shells or of the sitters in order to make sense .....

The process affecting everything in the universe is that of outflow and in-flow, growth and decay, toward manifestation or recession therefrom. It follows that at death there is an ingathering of energies ... the energies that hold the atomic substances on every plane are no longer positive and active, and this makes disintegration a continuous process until each vehicle has been dissipated into the stratum of its own plane.

The effect of the vital energies of the living when focused on the 'dead' shell is to furnish it with force and substance which prevents the normal process of disintegartion. This is strictly against Nature. The effect of making contact with any shell, is to attach the shell to the sitter, who are therefore vampirized ... Nature's processes (may) seem extremely slow, yet they are sure...Hospitals and insane asylums are full of the victims of such attachments and influences. Any negativity and degenerative tendency in the living affords an opportunity for vampirism by the "dead"... This results in a depletion of the energies of the living (and to) their normal evolutionary growth. The disintegrating shell has a vicarious life, and it seeks to continue its own predominating lower plane activity. The steps toward complete obsession, though gradual, are inevitable, unless the will of the subject is on the alert at all times with the "Get thee behind me, Satan" attitude, and polarization to the highest influences... The foregoing will explain most of the phenomena met with...

On the doctrine that 'reincarnation is the true death of the personality', compare Merrell-Wolff, Pathways Through to Space - which does not hesitate to assert this much-glossed-over truth. ML)

All activity of whatever kind belongs to Nature, or to what is poorly termed the Great Absolute, of which, I may add, man has no knowledge or understanding. Better can the ant comprehend man, than man his God. However, when man learns to know and understand himself, he can in that much understand and know God. He will then know that there are no mysteries, that God hides his face from no man; that there is no such thing as supernatural, or supernormal, or subconscious* or good or evil; that these are all merely terms handed out to the unlearned by the unlearned, who, thinking they have great wisdom, wish to gain power over the weak.

Note:* "no subconscious": The point of view seems to be, that man functions on many levels; any one might be called 'subconscious' to the others. Awareness is 'atomic', like all other energy, and one level of awareness may function within another (so to speak). This amounts to a redirection of consciousness - but there is no unconscious or subconscious entity - the self is a unity. Nevertheless it is often profitable to personalize other levels of consciousness, for practical and magical purposes, (as is done in Huna practises). ML

Since there is no such thing as space and time as ordinarily conceived, there no "place" to go (for the excarnate entity). The sense of movement is purely illusionary, and is brought about by the ever-increasing conscious expansion of the mind in its incessant desire to create for itself. The entity does not reach the stage of the Linga Sarira until it is ready to reincarnate* and at this stage, as far as I have been able to ascertain, it is utterly impossible to make any contact with it. It is so wrapped in its own thought of returning to earth, that no power can break thru that deep hypnotic spell until it has fulfilled its mission. But until an entity has reached this state it can if it

Lao-Tse, (con.):

so desires become quite aware of earth life. Of course, there are many things that condition such contacts - such as the living medium, and then the entity itself in regard to its education and experience. We should not expect to call on a departed farmer, and expect him to give a lengthy dissertation on astronomy or philosophy - such an idea is sheer nonsense. It is true that an ignorant and malicious entity can and often does become entangled with the aura of a weak-natured person, but almost never will such a thing happen to a well-trained or 'born' sensitive, because he or she is well protected and much loved by his particular band or group on the astral.

You speak of volition and self-consciousness - "One must be awake and positive." I agree, sir - but the question with me is, what do you mean by these terms? To me, ALL is self-conscious, at all times - otherwise there could be no existence. As to wakefulness, it is merely a question of what one is awake to, or self-conscious of. An individual may not be at all aware of you who stand right before him; but he may at that same moment be very much aware, or awake or conscious, of what is taking place a hundered feet or a thousand miles away. I apologise for speaking thus, but it appears to me that you do not grasp the depth of the terms you use.

You are quite right in saying that energy and substance cannot be separated. In fact, there is no escape from substance. All is 'physical' - it is merely a matter of gradations. **

Note: * "stage of the Linga Sarira" etc. Apparently Lao-Tse does not apply the term Linga Sarira to the astral vehicle per se, but only to the astral form at the time when the 'concretion of the dense body' upon its framework is beginning, or is about to begin. The Theosophical glossary defines Linga Sarira as 'the astral body upon which the physical form is concreted' - which allows either a loose or a strict usage.

** 'All is physical'. Another communicator, the Rajah Natcha, describes himself as a formless center of force - except when he choses to take on physical vehicles, of varying grades of refinement. But the apparent contradiction (with Lao-Tse's statement) seems verbal only, since matter and force (energy) are identified by both communicators, and this is accepted by the lecturer quoted (it is a commonplace of contemporary science and philosophy). A "center of force" is therefore "physical", and a "physical" body cannot be expressed except in terms of energy. Whether the vehicle be dense matter, or etheric, or astral, or mental or spiritual, it is still energy-matter, or matter-energy.

The foregoing has NOT been printed in a controversial spirit, but only because Round Robin Editors wish to give fair expression to a point of view much in opposition to their own. We do NOT imply that all Theosophical thinkers would approve all the statements in Mr. Marriott's lecture; nor, on the other hand, do we know how much dissent there may be. -- We wish to make the statements of the seance communicators clear, and our own ideas also, and then the position of those who most strongly disagree with us. But the intent is expositional and not argumentative - difficult as it always is to keep these two separated. We shall welcome short statements (500-600 words) on this subject matter, but they must be devoted to clarifying some point of view, and impersonal in nature; otherwise we cannot use them.

In justice to the Lao-Tse communicator, we add that he referred in a later trance communication, to the "almost insuperable difficulties" of clairaudience in the case of Mr. Mark Probert; his handicap in replying to Mr. Marriott is thus considerable. Incidentally, Mr. Probert does not 'hear a voice', but is conscious of a kind of rhythmic beat, or something like a telegraph code in rhythmic form, which rapidly translates itself into words, without any particular effort on his part, tho somewhat tiring. The trance work, however, has greatly benefitted his health during the last two years of weekly meetings. Signs of obsession and disintegration are most notably lacking.

COMBINING THE HIGH AND LOW MAGIC.
TIME. EMOTION.

(Excerpts from BULLETIN III by Max Freedom Long, for Huna Research Associates and Students.)

The most misunderstood thing in Huna, and in related psycho-religious systems, seems to be the TIME ELEMENT and its significance in making changes in the future or in bringing about healing by working on the low self .....

The kahunas were delightfully logical as well as practical. Because they knew that the future was NOT the present, they did not make the mistake of affirming that the thing they were building into the future (with the help of the High Self), was here NOW as a part of the present. They affirmed that it was a reality in the future only. That made sense.

George Unihipili, our low self, has long since learned to tell the difference when we are imagining things and when REAL things are at hand. It has learned to discount or pay scant attention to the things we imagine, but it pays the utmost attention to anything that it knows is real and substantial.

For example, I wish to use Huna to remove a pain in my hand, and I affirm, "There is no pain in my hand. It is perfect, etc." The low self says to itself, "I know better. That pain is there, and how!" If I go on to affirm or suggest, "The pain is going," George may cock an ear and then shake his head. He can still feel the pain. He feels it as much as before, and he knows very well that it is NOT going. In any event, he doesnothing to get rid of the pain or correct the condition that has caused it.

Or, I may affirm, "I am a child of God. I am healthy, wealthy and wise. I radiate health because I have health, etc." If George pays attention to the affirmation he at once grins and puts it down as one of the imaginings of the middle self. He knows painfully well that the very reason for the affirmation is to try to get rid of sickness, poverty and spiritual darkness. His lower jaw begins to protrude, he sharpens up his complexes, and he hangsfor dear life to the very things we wish to do away with.

Once we have come to see clearly the importance of the TIME ELEMENT in the healing actions, we say firmly (suggestion to the low self), "This pain in my hand is going to be gone in five minutes by the clock. It is now nine. At five minutes after nine, this pain will be entirely gone. I am rubbing it now to help get rid of it." (The rubbing is a physical something, or stimulus, and is real, tangible action which impresses the low self and makes it believe that something NOT of the imagination is going on.)

George Unihipili is not able to use inductive reason. He is prone to accept any suggestion which is tied in with physical facts and realities. He is accustomed to doing things by the clock, and he has learned that time will not wait. Time impresses him. In this case the pain and the rubbing are impressively real. So, if I have confidence that the low self can, in this way, be made to dorrect the condition and stop the pain, the confidence is automatically shared by the low self. This is the "faith" element. However, if it is a new practice on my part and I am doubtful as to whether it will work or not, the chances are that George will become suspicious and refuse to respond.

The reason for starting with the High Magic, rather than with the low, in beginning our experimental work, is, in large part, that it is easier to have the needed confidence-faith when we work on making the molds of future events or conditions, letting present conditions alone. We cannot change the past or the immediate present; BUT we can change the future. It is far more plastic than we suppose. Just because parts of it can be foreseen in prevision is no proof that ALL of it is fixed and that NONE of it can be changed.....

In some mysterious way that remains beyond the grasp of the middle self mind, the future is molded by us in small things and by ourselves and the Aumakuas in more important matters. (So the kahunas seem to have believed, and we must remember that we are testing their beliefs to see if under them we can win back to practical healing methods.)

At this point in the experimental stage of our work with Huna we still do not know to what extent the present condition is FIXED or CRYSTALLIZED as a firm mold of that corresponding condition in the future. We have good reason to believe that a crippled leg is pretty well fixed and represented by a similar mold in the future. We see that, day after day, as the present instant changes before us to the future instant, the crippled leg remains crippled.

On the other hand, there is the exciting and greatly promising evidence, (brought into clear focus at last by Huna) that the conditions we feel to be so set and fixed are IN ACTUALITY in a plastic state in the FUTURE.....

What does this all mean to us - in a nutshell? It means that all three selves must work under the limitations of time in healing and changing things. It is as simple as that. We stop the foolishness of saying we are healed "Here and now," and we say, "With the help of my High Self I am being healed in that part of the future which I am now molding. I have made a thought form cluster (clearly visualized picture) of the condition I am building. I have complete confidence that this mold in the future which I build will embody the desired condition as it changes from the future to the present and enters the past."

Or, we can say, "The corrected condition which I have made in the substance of the future is coming right along."

We will work logically and sanely, submitting to the limitations of time and space, without fretting, because we know that we can work with an amazing freedom from these limitations if we keep our work in the future. The High Self will help us, if we open the door to Its help by our prayer-actions requesting it to help. We will remember that we need to allow It freedom of action in making our future maps or pictures. It is enough to see the end result in the picture without dictating just how the picture is to be made into a real condition.

The plastic future is, in actuality, a time and a place in which we can handle our problems, our ambitions and our very hereafters. It is never too early to decide what you will be or do, and what surroundings you will make with your actions of mind after you die. When you have made your future map for this life, begin work on the next. Evidence accumulates on all sides to prove that we actually live in a heaven which we create with our own thoughts -- also hells, if we have pictured them awaiting our arrival.

.....

The question has come up as to how one prays to get the low self to carry the prayer telepathically to the High Self. We handle the low self a little like a bowler handles his ball. He grips the ball firmly, runs with it until he has it going forward in the right direction at full speed, then lets go, and the ball rolls down the alley and knocks down the pins.

Man and the ball are one - a unit during the first part of the action. It is the same in making our prayer-actions. The middle and low self are a unit - an "I". We pray, aloud, repeating our prayer with an exertion of commanding, suggestive will, three times. We say "I", and we mentally include the low self as well as the middle. Later on, when we become skilled at the work, and can make a steady and sustained contact with the High Self, we may be able to do as the kahunas of a certain grade did. They "spoke for the Aumakua," thus also including the High Self in the "I". This was a matter of affirming that the desired condition was created as a reality or mold in the future and that it would arrive as a physical reality in a given lapse of time. This is the mystic "Word of Power" which works magic. It is the forgotten thing that men tried to replace with magic formulae, spells, invocations, and what have you.

For the present, in our experiments, we will be content to say our prayers, describing the desired condition in careful detail, and then, as the bowler lets go of the ball which he has exerted all his strength and skill to set going, the prayer is let go. When we have no greatly hindering fixations (usually guilt complexes), to "block our path," the low self will respond even while we are thrice repeating our prayer, and will reach out along the ever-connecting aka thread to find and touch firmly the High Self, doing this by sending a flow of mana (stronger if you have learned to accumulate a surplus charge and do so before saying your prayer), carrying the pre-made thought-form-picture of the thing or condition wanted. (Practice is very important in making a clear and effective picture of what is wanted, and in sending a good supply of mana with it to be used by the High Self in forming a deep, true mold in the future to fit the prayer.)

Letting go of the ball is RELAXING. The low self, if not mentally released by our relaxing (and physically if possible), is like the bowler's ball if his thumb gets stuck in the hole. He goes down the alley with the ball and the pins remain standing. The relaxation allows the low self to obey our orders after they have been impressed on it by the prayer. We hold the picture of what we want and also we think of ourselves as reaching out to touch the High Self and giving it the prayer telepathically. (Remember, always, that all prayer is telepathic. The High Self has no physical ears to hear, even if it is close at hand. Moreover, it needs none.)

As beginners, we may take some time of practice to get the idea of what is wanted of it across to the low self. It may run around in circles while we remain relaxed. It may keep running all night while we are asleep, and the High Self may have to come to make the contact and pick up the prayer. It is important that we keep repeating our prayer-action until we become proficient. Of course, we may try our hands at "speaking for the Aumakua" as well as ourselves, in trying to heal others, but we must be sure to allow a time lapse, and be very sure that we have complete confidence and faith; otherwise the low self will refuse to play its part.

One more thing must be remembered in making our prayer-actions. This is the importance of EMOTION. The middle self can soon learn to generate an emotional reaction in the low self. Picture some loved spot and soon the low self will respond with the nostalgic emotion of longing to be there -- and we will feel and share that emotion. (The middle self cannot create emotion by itself.)

If you first stir the low self with your prayer-action picture, so that it responds with a great emotional upsurge of desire for the healed or corrected condition, you can be very sure that it will than get the prayer to the High Self with a fine, effective rush. THE PRAYER WHICH LACKS THE ELEMENT OF EMOTION IS OF NO USE. Write that large on your memory!

Also remember this: If you can sense the love of the yearning High Self of your patient, and can quicken to that great love, you can then desire with the needed emotion the healing which you ask.

IN DEFENCE OF MAGIC*

The Meaning and Use of Symbol and Rite

by
Catharine Cook Smith

Chapter I.

IRRATIONAL TRUTH

However fascinating it may be to believe that nothing in the universe is true which is not susceptible of rational proof based upon physical laws, the better we understand these laws the more deeply we are convinced that truth is relative to the nature and to the needs of him who understands it. In proportion as the claims of the intellectual to interpret the universe become exaggerated, the consciousness of another kind of truth emerges, just as vital to man's experience, which cannot be explored and measured by rational processes. The scientist interprets all phenomena by the reason. That is his field. Reality, in his work, is measurable and calculable. He should not, however, deny the existence of another sort of truth, although this truth may be irrelevant to his activities. To scientific reality must be added a complementary reality, a supernatural and irrational order of truth expressed in symbol, as science is expressed in concrete formula. By symbol I understand any expression of an irrational truth, as, for instance, a rite or a charm. This essay is a study of religious and magic rituals as examples of the symbolic presentation of this irrational truth. These rites are not, as has often been held, attempts to bring about material results in the rational field; they have a different aim.

The fundamental purpose of religious rites is the control of a power which we are all conscious of possessing. There are moments, called forth by beauty and mystery, when our sense of strength and joy is suddenly enhanced. What is this mysterious emotion? Its understanding rests upon an acceptance of the idea of Irrational truth, -- called Irrational because it is a reflection of facts about the universe which the reason is inadequate to reproduce. The concepts of science in the last analysis rest on measurement, on quantities. Irrational truth is concerned with qualities, qualities mysterious but disguised under names such as courage, love and faith. One face of truth is its emotional, irrational face, and it is this aspect which we hope to see emerge more clearly in the course of this study of religious magic.

It is a mystical small-mindedness to under-value reason and science, but to deny a share of reality to the magic and irrational is a kind of scientific Calvinism. We are so familiar in the West with the methods of Aristotelian common-sense, the scientific method that works with causes to produce effects, that we are apt to confound Aristotelian concepts with ultimate truth. For the last few decades the only branch of the family of truths admitted to good society has been scientific truths. I suggest that magic truths, or religious truths, for some time outcast, should be received again upon equal terms with their rational relatives. They certainly come in strange guise, dressed in the fantastic symbols of distant countries and primitive times.

Two different ways of regarding the rite and the symbol are expressed by Sir J. S. Fraser in the Golden Bough, and by D. H. Lawrence in certain essays on Corn and Snake Dances of the North American Indians. Fraser's great book on the magic practices of all parts of the world is marred by a certain misunderstanding of the mentality of primitive people. If Fraser himself were performing a magic rite, he would have a logical premise and would look for a reasonable result. This attitude he transfers to the primitive sorcerer and no doubt to the priest who celebrates any rite containing a supernatural element. He concludes that "every single profession and claim put forward by the magician as such is false; not one of them can be maintained without deception, conscious or unconscious;" for "a flaw lies in his premises,

his conception of the nature of life." Fraser thinks that when the magician is not an unsuccessful scientist (doctor, rainbringer and so on) he is a wilful deceiver of his people.

This very usual point of view amont nineteenth-century students of folklore is to be constasted with that of D. H. Lawrence, who writes of the Snake Dance of the Hopi Indians, "How is man to get himself into relation with the living powers of rain, sun, thunder? Our religion (the white man's) says that the cosmos is matter and we conquer it by science. The Indian says No, it all lives -- man must conquer the cosmic dragons of living thunder and live rain. We make the conquest by dams and reservoirs and windmills. The Indian seeks to make the conquest from the mystic will within him, pitted against the cosmic Dragon. Through science we are the conquerors and gods of our earth. But to the Indian the so-called mechanical processes do not exist. All lives, and the conquest is made by means of the living will. This is the religion of aboriginal America, perhaps the aboriginal religion of all the world. The white man has made a partial conquest. Our corn doesn't fail us. We have no seven years' famine and apparently need never have. But the other thing fails us, the strange inward sun of life. Our cosmos is a great engine and we die of ennui." Lawrence calls the corn dance a participating in a natural wonder. There is no god, but all is godly in the mystery of creation. To every part of the wonder we must answer in kind.

It is in this way that the rite and the charm control the irrational element, not by setting in movement a series of causes, but rather by the way of preparing a stage, so that the magic element can make its entrance. It is the method of concentration and brooding as opposed to the method of thinking and doing.

To Fraser the savage is an undeveloped scientist; to Lawrence he is a being of another dimension and his magic rites are directed towards possessing through feeling the Irrational, the ultimate mystery. The Indians seek to conquer not the so-called natural conditions of a place, but the Life Spirit of the place, striving to gather into their souls more and more of the creative fire, the creative energy which shall carry their trive through the year.

The concrete manifestation of the search for the Irrational is found in the rites and ceremonies to be considered later. The abstract, metaphysical concept of the Irrational itself is best expressed in Vedantic Philosophy somewhat as follows: The ultimate Brahma has neither beginning nor end, has no why, whence or whither, for these beginnings and ends belong to the finite sense of time; these questions of why and where are asked by the intellect, seeing its reflection in the mirror of illusion. Is the image in the mirror real or non-real? This question cannot be answered -- we can only say that it is an image. So to the Vedantist -- the intellect pursues its aims within the frame of the Irrational which it can never touch.

According to Hindu conviction the realization of being is not attainable by the process of thinking. As the senses can never perceive thought, so thought can never attain metaphysical realization. This realization, which was in effect a new state of consciousness, was striven for by meditation and concentration. To induce independent and true recognition was the one intention of all Hindu religious training in the great and difficult art of Raja Yoga.

It is not the purpose of this book to determine how far this new level of consciousness can be gained by Yogi training or in other ways. I merely wish to examine religious and magic rites and symbols, with the idea of endeavouring to understand their real significance, which the acceptance of the idea of irrational truth seems to place upon a new basis. It is now time to turn to concrete examples of these rites.

(* IN DEFENSE OF MAGIC, Rider & Co., London, 1931. 159 pages.)

THERESA NEUMANN --

In connection with cases of Inedia, or 'psychic fasting', formerly described in Round Robin, and also in the current issue of Flying Roll, it is interesting to note a similar phenomenon in the Theresa Neumann case. This Barvarian peasant woman is now about 49 years old. For five years, from 1918 on, she was completely paralyzed, blind, and partially deaf. Becoming convinced that her afflictions were a 'divine visitation', she became intensely devoted to St. Theresa, the "Little Flower", and on the day of the latter's beatification she regained her sight. Two years later she went into a trance, after which she was able to walk with the aid of a cane. In 1926 the first of the stigmata appeared. She shed tears of blood on every Friday, blood also issues from six areas of her head, and sometimes from the stigmata of the hands and feet. It is also said that she speaks Latin, Greek, and Aramaic while in the trance state. This 'speaking with tongues' (xenoglossy) is, of course, a fairly familiar phenomenon of mediumistic trance and can be accepted as probable and factual. As to the numerous additional 'miracles', such as the 'miraculous' appearance in her mouth of the wafer of Communion from a distant church, the reader will form his own opinion. Her prophecies, so far as can be determined, are sometimes correct and quite as often wrong.

Concerning the inedia, however, it is alleged, on good though not conclusive authority, that Theresa often goes without food for two weeks at a time. Most of the observation was made in Theresa's own home, by three nuns acting as nurses, with daily examination by doctors."Observation in a neutral hospital under strict clinical conditions was refused." * Dr. Franz Peuten, writing in a medical Journal remarks: "This case is not unique ... as similar cases have been observed in hysterical and stigmatized persons and occur almost routinely among Indian fakirs." He also quotes from an old case (1799) the record of a sixteen-year-old girl who took no food or fluids for 15 months. Her body lost all feeling but did not seem to be otherwise affected - provided, however, that the windows were kept open - from which it was inferred that nutrition took place in some way from the atmosphere.

We refer to these cases of prolonged fasting, merely as additional data to those previously described; and if one-tenth of the tales we are told from Oriental sources are true, many hundreds of instances could be collected. But they make it abundantly clear that biology and medical science have not yet grasped the true nature of nourishment, of the life processes of the body, or of the function of food. It hasbeen said many times, in recent years, that while food does NOT supply energy it does furnish material for cell repair or replacement. But a fast lasting for months, and even for many years, without harm to the body, seems to undermine this theory also. The innumerable diet faddists might well take note of these facts. Certainly, everyone needs a "proper diet", but the basic secret of metabolism and life-energy is simply not known - and the fact that people have lived without food and in good health for years is ample proof of that fact.

The attempt to twist the Theresa Neumann case, and others like it, into a "proof" of various religious dogmas, is of course childlike and ridiculous - that she somehow "proves the existence of Purgatory", or is suffering for the sins of lax Catholics who come late to Mass or neglect confession, and confirms all the rules, teachings and authority of the Church by her 'revelations' and experiences. But the teachers and believers of such nonsense are forever with us. And if science cannot explain stigmata and xenoglossy and the like, it does not follow that the ecclesiastics can do any better. And if by chance the scientifically trained occultist has suggestions to offer, those who have will and desire to listen are few indeed.

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* For an impartial discussion of the T.N. case, see article by L.H.Lehmann, in The Converted Catholic Magazine, Jan. 1947. The sentence quoted, and part of the data, is from this article.

FATE - - Summer Edition) This is No. 2 of Vol. I (Clark Publishing Co.. 139 No.Clark St., Chicago.) The first issue was of interest to RR readers chiefly on account of its extensive collection of data concerning the Flying Discs - though no explanation for these objects was offered. The present number contains a 14-page article by Kenneth Arnold, entitled "Are Space Visitors here?" along with several illustrations. The question itself is unanswered, but as to the actual presence in our skies of a large variety of strange craft, there is no doubt hwatever. There was never any doubt, either, as to the reality of the discs from the time of the first reports, in the minds of people who are moderately well informed and mentally accessible to facts of a "supernormal" order. No one who knows the facts can now reject either the existence of the discs (which are still with us) or of the various strange craft which have succeeded them in public interest. We will not try to summarize the evidence, but only quote the final paragraph of the article:

"Well, there you have it. Many people have seen them; photos have been taken of them, both visible and half-visible, in the air and in the water; they've come down, gone sideways, gone up; they're blue and green and fiery; they are spheres, cones, torpedoes -- incredibly fast or impossibly slow (for aircraft); radar can see the ones you can't; they whine and they roar and they explode; they flame and they flash; scientists explain 'em and can't explain 'em -- But DON'T SAY THEY AREN'T THERE! "

Up to date, and so far as we know, no publication has offered an explanation of the discs or any other of the strange craft, except Round Robin and Flying Roll. And of course, the "explanation" we have to offer is mere nonsense to some 90% of our contemporaries. It is no invention of our own, of course; it is the steadily maintained thesis of the seance communicators (thru Mark Probert). These intelligences have insisted from the first that all the varieties of strange craft had a common origin - that they are constructed by the Etheric People, who inhabit (as nearly as we can make out) regions known to Oriental learning as the LOKAS. Lokas are not part of the "astral" plane, and the Ethereans NOT discarnate humans. But they are human-like beings, with a civilization and culture in many ways superior to our own. All objects of our world, according to occult theory, have materialized out of the etheric condition (or "plane" of matter) - much as a spirit materializes a dense body under proper seance conditions. The whole idea is intelligible to those who are accustomed to read and think along similar lines, and mere gibberish to most other folk. According to the communicators, these etheric craft have been known throughout history, but they appear in numbers just prior to the collapse of a civilization; the purpose is simply the desire of the Ethereans to study the situation and perfect their own historical records. It is said not to be likely that they will intervene in our affairs, but if they do so it will be in an entirely non - partisan manner, and probably to prevent the excessive use of atomic or nuclear energies in another war.

We present this hypothesis, or these assertions as they stand. So far it has proven very flexible and no facts disproving it have come to our knowledge. There is not a single counter-hypothesis which includes all the known data or gives even a thinkable explanation for them.*So far, we have found these communicators very conservative, dependable, and highly intelligent: we have no reason to suspect them of fraud or mere fictionizing. Many psychic and mediumistic reports have come to our attention, and a considerable number of these appear to have fragments of this same explanation, or to be in a good measure of agreement with it. .. Nearly two years ago, the M.P. communicators predicted "many strange objects in the skies - long before that, airmen had been briefed on such possible encounters. The phenomena are completely genuine, and very much to be reckoned with by all of us, in days to come.

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* (The occultist F.G.H., however, believes (or formerly did so) that many of these craft are of ancient construction, have been stored underground, and are now brought for the training of crews against the time of approaching war).

EXCERPTS FROM THE CORRESPONDENCE OF
JOHN A. HILLIARD (ENGINEER):

".....From our point of view and for most of us the ethers are still hypothetical. But sometimes a hypothesis is a necessary crutch for progress where tangible facts are scarce. Max Heindel divides the etheric region of this physical world into four parts: the chemical ether, and the life, light, and reflecting ethers. Now, of this physical world we are aware of four divisions: solids, liquids, gases, and electro-magnetic phenomena. Arranging these eight divisions into seven planes, and letting the electro-magnetic region fall upon the chemical ether, the arrangement is somewhat as follows:

7) Reflecting ether 6) Light ether 5) Life ether
4) Chemical ether - electro-magnetic (Roger Graham's 4th state of
3) Gases 2) Liquids 1) Solids (matter.

The middle region in this tabulation is the important one, and I believe it to be the ether R. Graham is investigating.

" I for one do not believe in the old super-solid ether. There are still the infinite points of the cubic lattice. Looking into ti with the imagination (as if one could speak logically of all of an infinitude) not all need appear - but some may constitute that sub-atomic or sub-nuclear structure which we think is the ether.

" All bona fide occult outlets teach that we are constituted of more than this complex personality, more than a dense body and an etheric: there is also an astral or desire body, a mind-body, and the threefold spirit. However, those who have gone so far as to ascertain these things need not be told, and for those who do not know, such knowledge only aids their faith. Both will need to return to the bottom of the ladder and work upward along with the rest of humanity. None the less, the ones who know can help the others. So while we acknowledge that man is truly an immortal spirit, we are concerned right here and now with the real and objective conquering of the etheric barrier.

" There is no question in my mind as to the existence of the etherean world, adjacent to and interpenetrating our own *, and that it is the field of evolution for other life waves than our own is accepted by some occult Schools. Some speak of the Devas and Angels as inhabitants of this ethereal world. But we also have etheric vehicles we are working on, which appertain to that same world.

"It is my belief that in the end we shall find this plane and the etheric plane to be all one world.**

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* **Mr. Hilliard tends strongly toward the acceptance of an etheric world which is not to be confused with the 'lower astral'. This concept in fact is found in the ancient teachings, and the communicators of the Mark P. Seances also accept it in principle; it is said to be the region from which the "discs" and other strange sky visitors originate, and that it is inhabited by people who are NOT excarnate humans. -- Mr. Hilliard's idea that the etheric regions and our own plane "are all one world" is also confirmed by the teaching that 'the earth itself is a Loka, but it extends to the upper limits of the atmosphere ... the second Loka extends beyond the first as far as Arcturus'. In another place however Mr. Hilliard writes, "I think the world we are contacting through our mediums is the etheric region of the physical plane." Questioned about this, the seance control Natalli replied: "Some mediums can indeed make contact with the etheric worlds and their inhabitants." The communicator LaoTse asserted that he and others of his group did not inhabit the so-called Lokas, but could penetrate them if they desired: it was by means of such penetration that the information was obtained about the flying discs and other recently observed phenomena. (ML.)

"Just received from my correspondent in San Diego the July-August, 1947, ROUND ROBIN. I see by the item in Cultural Highlights (which for the most part shows the highlights to be rather red and sort of low) that the British Society of Metaphysicians has 100,000 words of technical data for the construction of apparatus for 'interplane communication.' It seems rather odd. Nothing ever seems to come of these things. Perhaps the stuff is too technical?

"From page 29 of FLYING ROLL, Delta II, I quote from a seance communicator: "As to instrumental communication: any instrument you devise will still have to use energy from the body of a person on your side." That, as far as I think we can go, is correct. As I said in my last letter, we would have to build a wrong-side-out radio, a mechanism that was constructed of etheric matter, to us, radio waves or something even less tangible. An instrument that broadcast etheric sound on their plane would have to set up pulsation in the region of light ether (the avenue of sense perception in our vehicles), and would have to be constructed, according to our diagram, of the stuff of the Sixth Subdivision of the Chemical Ether, -- rather tenuous stuff, don't you think? It did seem possible that with an apparatus using either electric or magnetic fields of some special shape (as they do in electron microscopes), an image or object might appear in the Etheric Plane on which they could make an impression, which in turn would impress our apparatus here.

"But I think it would be easier if the person using the apparatus were to use his already specialized etheric body as the 'link' between. I imagine a dielectric substance which would either cause change in an existent e.m.f. or which would have set up in it a potential by the presence of the etheric emanations of our hands in it.

" In either case, the electric vibrations set up can be readily amplified in any ordinary radio circuit. On our side of the fence the Operator becomes a synthetic medium. The Operator (Etherean) wouldn't need to control the medium thru his nervous system; for when the 'crystal' is energized by us they need only apply their energy to it in like manner to cause a variation in the e.m.f. on our plane -- Simple, isn't it?

" In a short while I am going to start experiments along these lines. I think we have nearly enough knowledge on our side -- but we lack certain knowledge of the substances of the Etheric World from the Ethereans' point of view. For instance, a stream of high-speed electrons, as in a cathode ray tube, may appear to them as an inflexible solid. (I think the sub-regions of the Chemical Region below the fifth constitutes matter <u>too dense</u> to be tangible to them; their ordinary solid matter is 6th sub-region on our diagram. It seems odd to say that something more dense than a solid is less tangible or, in a sense, more tenuous. But

I've been thinking of Graham's descriptions of relative densities, on page three, due to rate of perception.) But a cathode ray would constitute such an intangible solid.

" However, the talk coming out of the Mark P. seances seems to indicate that there are some 'over there' who can perceive these effects. And that this assumption may not be wholly right.

" On the other hand, we have all of their solid, liquid, gas and electronic divisions of matter in a specialized form as our own vital bodies. If therefore we can make a substance that is electronically sensitive to the two highest ethers specialized in ourselves, it would then also be sensitive to their bodies -- mechanically, at least, -- while it is charged by our etheric self.

" If the Life Ether flows from our hands and is to them like a stream of water (questions we'd like to know), and if that same ether can affect a variation in the above proposed substance -- well, we've got it! .....

DO THE DECEASED TAKE PART IN THEIR OWN POST-MORTEM FUNERAL ARRANGEMENTS?

by

Dr. Philip S. Haley.

(NOTE: The following article arrived too late for us to give it proper position in the make-up of this issue. .. Dr. Haley is President of the California Society for Pyschical Research, and has long been active in the field of psychic investigation).

CASE 1. A woman, a near relative of the writer through marriage. Her body had been prepared for burial and lay in the casket in a memorial chapel in San Francisco. Relatives who viewed the body prior to the service noted an unnatural look. The lips were compressed, the chin depressed toward the neck and the head tilted to one side. The writer, who had visited the chapel at 10:00 p.m. the evening before the service (held the following morning) said nothing to anyone, but during the night received a clairvoyant impression of the face of the body as being differently arranged - the compression of the lips removed, and the head elevated and arranged in a line median to the body. In the morning the writer's wife, a medium, told him to go early to see the figure, that "she would look different" On going to the chapel, he verified the fact that the changes had taken place as described.

CASE 2. A San Francisco medium of middle age, whose sister was well-known to this writer, passed away, and the body was prepared for the funeral service. As in case No.1, the features were arranged in a way which seemed "unnatural". Without orders having been given to the mortician, the features were altered agreeably to the wish of the husband and sister.

CASE 3. This case was not verified by the writer, but was told him by a friend in whom he has confidence. The friend was a relative of the deceased, a lady who had wanted her casket kept closed against the "stares" of those present. At the mortic - ians the body was arranged with the casket open, but when the time for the service arrived it was found that the lid had been drawn down. Inquiry showed that a pencil- ed note, purporting to come from the family, had been given to the mortician, who thereupon closed the casket. The members of the family were astonished, and have been unable either to recognize the handwriting or trace the source of the note.

Comment: As to Case 1, the writer inquired at the chapel as to whether the features of the corpse would be rearranged, and was told "definitely not."Having left the body late in the evening, and having been informed by others in the family that none of them had been there afterward, the writer feels it is not likely that any- one touched the body. It is well-known that rigor mortis sets in from an hour to several hours after death, due to a precipitation of chemical substances in the cells. In one to four or five days this condition disappears; but such disappearance of pro- tein coagulation is general in the muscles and would not account for the elevation of the head or its proper positioning. If such muscular pulls were possible, facial and positional changes would always occur. And since the reflexes have been abolished by death, changes in Case 1 seem difficult to account for on the theory mentioned. It must be remembered too, that accounts such as the above never so far as the writer is aware carry the picture of a disagreeable distortion of features, except in cases mentioned in connection with disturbed postmortem conditions, such as polter- geist interference with caskets.

A CLUE TO MAGIC

The Secret Science behind Miracles. By Max Freedom Long. Kosmon Press, Los Angeles, California, 1948. Price, $4.00. Review by H. F. Prevost Battersby, in "Light," May, 1948, London.

Brought up as a Baptist, Max Freedom Long arrived in Hawaii in 1917, the hardiest of unbelievers in any sort of magic. He had a teaching job, and at once set himself to explode the gross superstitions in which the Islands seemed to be sunk. It was not an easy job, for the Kahuna's magic had been outlawed by the early Christian missionaries, whose arrival had been heralded by a report of the miracles of healing they could achieve. When these stories proved to be false, Christianity was declared to be a superstition, and a very effective taboo put an end to further communication between the two communities.

While further fantastic retroversions were taking place, Mr. Long, at the beginning of his fourth year, moved to Honolulu and, through a charming Hawaiian woman, made the acquaintance of Dr. Brigham, a scientist, whose work was highly valued by the British Museum, and who welcomed the young man the more warmly, because at the Doctor's age he could not expect to live long enough to learn and give the Kahunas' secret to the world, and this was what he thought of its importance:

"I have been able to prove," he said, "that none of the popular explanations of Kahuna magic will hold water. It is not suggestion, nor anything yet known in psychology. They use something that we have still to discover, and this is something inestimably important. We simply must find it. It will revolutionize the world if we can find it. It will change the entire concept of science. It would bring order into conflicting religious beliefs. . . Always," said the Doctor, "keep watch for these things in the study of this magic: There must be some form of consciousness back of and directing the processes of magic. . . . There must also be some form of force used in exerting this control, if we can but recognize it. And last, there must be some form of substance, visible or invisible, through which the force can act."

Four years after their first meeting, Dr. Brigham died, "leaving me," says the author, "with a weight on my heart, and with a frightened realization that I was perhaps the only white man in the world who knew enough to continue the investigation of the native magic which was vanishing so rapidly. If I failed, the world might lose for all time a workable system that would be endlessly valuable to humanity, if it could be recovered."

He points out that, with over a hundred recognized scientists engaged for over half a century in Psychical Research, not a single theory had been evolved which would explain even such simple things as telepathy or suggestion, to say nothing of ectoplasm, apports, and materialization.

Years passed, and then the publication of a report on his findings, and the Kahuna lore in general, brought him a letter from a retired English journalist, William Reginald Stewart, which enabled him to trace the beginnings of that lore to tribes in the Atlas mountains of North Africa, which, by way of Egypt and the Red Sea, bringing their language and their magic with them, had arrived at these deserted islands in the Pacific. The publication of the Report ("Recovering the Ancient Magic") awakened further interest in England, and an Anglican priest with a group of his associates, after experimental work, made the journey to California to study the system on the spot.

There are, says the author, two features "which make the psycho-religious system of the 'SECRET' (i.e. Huna) outstanding, and set it apart from modern systems

of either religion or psychology. First and foremost, IT WORKS. It worked for the Kahunas and it would work for us. Second, and but slightly less significant, it works for men, no matter what their religious beliefs. The finest example of a workable piece of magic which functions perfectly in the hands of any and all religionists, or in the hands of heathens and savages, is FIRE-WALKING, which has been practised for centuries and which continues to be practised today in many parts of the world.

"There is a third element which cannot be seen, tested or examined. This third element is what I call MAGIC for want of a better word.

"War has been waged steadily on superstition for at least two centuries. The growth of the sciences was dependent on the ability of scientists to fight up through superstitions and religions dogmatic taboos. Today, however, scientific denial of psychic and psychological phenomena has turned out to be a dogmatic taboo of science itself. Our schools and our Press have done their best for years to discredit all things which could not be explained, setting up the cry of 'Black Superstition!' "

Dr. Brigham had volunteered to make the fire-walking test on hot lava from Kilauea, but, facing its scorching heat, he compromised by saying he would wear his hob-nailed boots. That did not suit the priests. The goddess, they said, only promised protection for his feet, she had not agreed to keep his boots from burning, and it might be an insult to her if he wore them. But wear them he did, and they were burnt to a cinder before he reached the further side of the flow, but even when he had beaten out the fire from his socks the skin of his feet was undamaged. None of the Kahunas who had crossed the flow had a blister, though the ti leaves which they had tied to their feet had burned away long since.

There is much more about fire magic, and the Doctor concludes: "The Kahunas use magic in their fire-walking as well as in many other things. There is one set of natural laws for the physical world and another for the other world.

"And try to believe this if you can: The laws of the other side are so much the stronger that they can be used to neutralize and reverse the laws of the physical." It would be of real value if some people could get that into their heads.

Following the trail of fire-walkers in Burma, I missed altogether the magic importance with which Dr. Brigham invests it, and, even allowing for my mistake, I find what he has to tell us of other Kahuna beliefs many times more illuminating. Of course, most of these statements we have to accept at their conceiver's valuation, but we can also judge how far they are helpful to our own ignorance.

One of the Kahuna's unconcealed beliefs is that man has two souls or spirits. The early missionaries thought this a most droll and idiotic concept, worthy only of heathen and savages .... As they arrived in Hawaii in 1820, and the subconscious was not discovered by Freud until over half a century later, they can hardly be blamed for laughing at what the Kahunas told them.

Each of our two spirits, say the Kahunas, has its own mental abilities. The subconscious (unihipili) can remember, but has only elementary reasoning power, such as a dog or horse may have. On the other hand, the conscious (uhane) cannot remember a thought once it has let it go out of its centre of attention. It has to depend on the subconscious to give back any thought needed as a memory. The conscious mind has, however, two powers which are its very own. One is the power to use will of the hypnotic kind. The second is that of using the highest known form of reason, the inductive, which sets man apart as a superior in the

animal kingdom. The subconscious accepts and reacts to hypnotic suggestion: the conscious cannot be hypnotized.

At that point the avenue seems opened to many unexplained mysteries. "If the Kahunas are right in their idea that human consciousness is composed of two separate spirits, with a third or superconscious spirit acting as a guardian angel, so to speak, we have in that concept," says Freedom Long, "an addition to psychological knowledge which is of such importance as to be hard to estimate; a concept which must cause us to reconsider our religious theories of the human soul." As that might seem to many a needlessly controversial matter, seeing that the religious concepts of karma and reincarnation would also have to be revised in the same way, it might be as well to pass to the kinds of ghosts or spirits listed according to Kahuna lore.

1. The ordinary normal spirit of one deceased. This spirit is made up of a subconscious and a conscious spirit, as in life. It thinks and remembers like any normal living man. It uses the same forces.

2. The subconscious spirit of a man, cut off from its conscious companion by some accident or illness before or after death. This spirit remembers very well indeed, but is illogical, having only animal-like deductive reason. It responds to hypnotic suggestion. It is like a child, and is often a playful "poltergeist or noisy ghost." It loves to attend seances and make tables tip. It tries to answer q uestions, and usually gives such answers as make it appear to be a liar or worse. It loves to imitate one's deceased relatives.

3. The conscious mind spirit of man, cut off from its companion subconscious spirit before or after physical death. This spirit cannot remember, therefore it is a nearly helpless wraith, wandering about aimlessly, sometimes making its presence known, sometimes seen psychically, but acting the part of the true "lost soul," until rescued eventually and paired off again with a subconscious spirit, who can furnish it with remembering powers -- often with a set of memories of a former life in which the rescued conscious spirit had no part.

4. Spirits of the superconscious order, including what may be called 'hature spirits or group souls," after the Theosophical terminology.

Perhaps this category may help Dr. Joad to resolve some of his difficulties. On the other hand, it may add complications to the often crowded vista of the reincarnationist.

Leaving the seance room, Freedom Long points out that "not until the rediscovery of the Kahuna system of psychology have we had a remotely plausible and satisfying explanation of the phenomena of dual and multiple personality (or of obsessional or split-personality types of insanity)." He reviews some of the more notable cases, before passing on to what is perhaps the most elusive element in Magic, the invisible substance through which consciousness acts by means of force.

The Kahuna system gives us three units, or measures, of magic: first, the consciousness at work in any given operation; second, the force used; and third, the invisible substance through which the force operates -- through which this electrical type of energy is conducted and brought into play. Of the three spirits or selves in the composition of a man, each has its own peculiar mental powers, and each uses its own particular voltage of vital force. "If to this," says the author, "we add three invisible astral-etheric-ghost bodies, the picture will be fairly complete -- at least as I now am able to see it. In Theosophy, as borrowed from the religionists of India, we have a strong resemblance to the Kahuna idea of the three bodies which are made of invisible substance, and which serve each of man's three spirits as a ghostly body or vehicle, presumably before the birth of the physical body, and after its death."

The author uses the terms astral and etheric, borrowing from Theosophy for want of better English words; but they do not, to all of us, mean quite the same

things. Each of the three spirits has a shadowy body. That of the conscious spirit is finer and thinner than that of the subconscious. That of the superconscious is the finest and thinnest of the three. The bodies of the conscious and subconscious spirits blend with the living physical body (they can come and go), interpenetrating it. The shadowy body of the subconscious interpenetrates the entire body, being a mould of every tiny cell and tissue of it.

In Egypt, as we might expect, after learning from the Berber Kahunas the legendary history of the stay of the Kahunas on the Nile, there are very definite traces of Kahuna system to be found. As tradition places the Kahunas in Egypt before the time of Moses, it is not surprising that in Christianity should be found numerous remnants of the SECRET.

The rites of baptism with the use of water, the confessional, exorcism, and the ritual forgiving of sin, all had their fuller and more significant counterparts in the magic of the Kahunas: significant, since the Kahunas in far Hawaii, knowing the Bible stories of the Old Testament, but not a thing of the New Testament, yet daily use rites and ceremonies of the early Church in their healing magic.

The Huna explanation of what has been known to LIGHT as etheric travel, throws a most welcome clarity about an obscure subject, but it is far too diffused to give at length here. This also applies to what is said of hypnotic suggestion, telepathy, crystal-gazing and premonitions. To explain the transmission of information in etheric travel, the Huna tells us that memory is a thought which has been preserved, by being in some way impressed on a microscopic particle of the shadowy body-substance, and, so far, says the author, we have no alternative explanation to consider.

The Kahunas believe that all things, be they man, animals, flowers, furniture, or thoughts, have shadowy bodies, and that these remain after the thing in its gross physical form has been destroyed. Also that when we think thoughts, we make thought-forms, which, though they have shadowy bodies, are substantial and enduring things, although microscopic and invisible, as are the shadowy threads connecting friends who send telepathic messages back and forth, occasionally half way round the globe. Experiment has proved that distance makes no appreciable difference to the strength or clearness of these messages, which, as it cancels all modern theories which attempt to explain the mechanism of telepathy, leaves us to fall back on the Kahunas' explanation, that the threads of shadowy bodily substance connecting operators who send telepathic messages back and forth are perfect conductors of vital electric force. This is made more easily credible by the fact that in physics we know of no perfect conductors of electricity.

Though this review has exceeded its intended length, I would not have left the concluding chapters of an absorbing volume unnoticed, had not its author issued a warning against a too hasty apprehension of their meaning.

This, I think, especially applies to the traffic between the low, middle and high selves, which is obviously of vital importance to a right understanding of the help which may be put at our disposal, and with which I have not yet been able to experiment. There is also an explanation of precognition which may reconcile those who, like Dr. Joad, object to its interference with free will, since Huna doctrine not only believes in seeing the future, but in the power of remoulding it nearer to the heart's desire.

*****

SECRET SCIENCE BEHIND MIRACLES, by Max Freedom Long, may be had from the Kosmon Press, 2210 - W. 11th, Los Angeles 6, Calif. $4.00

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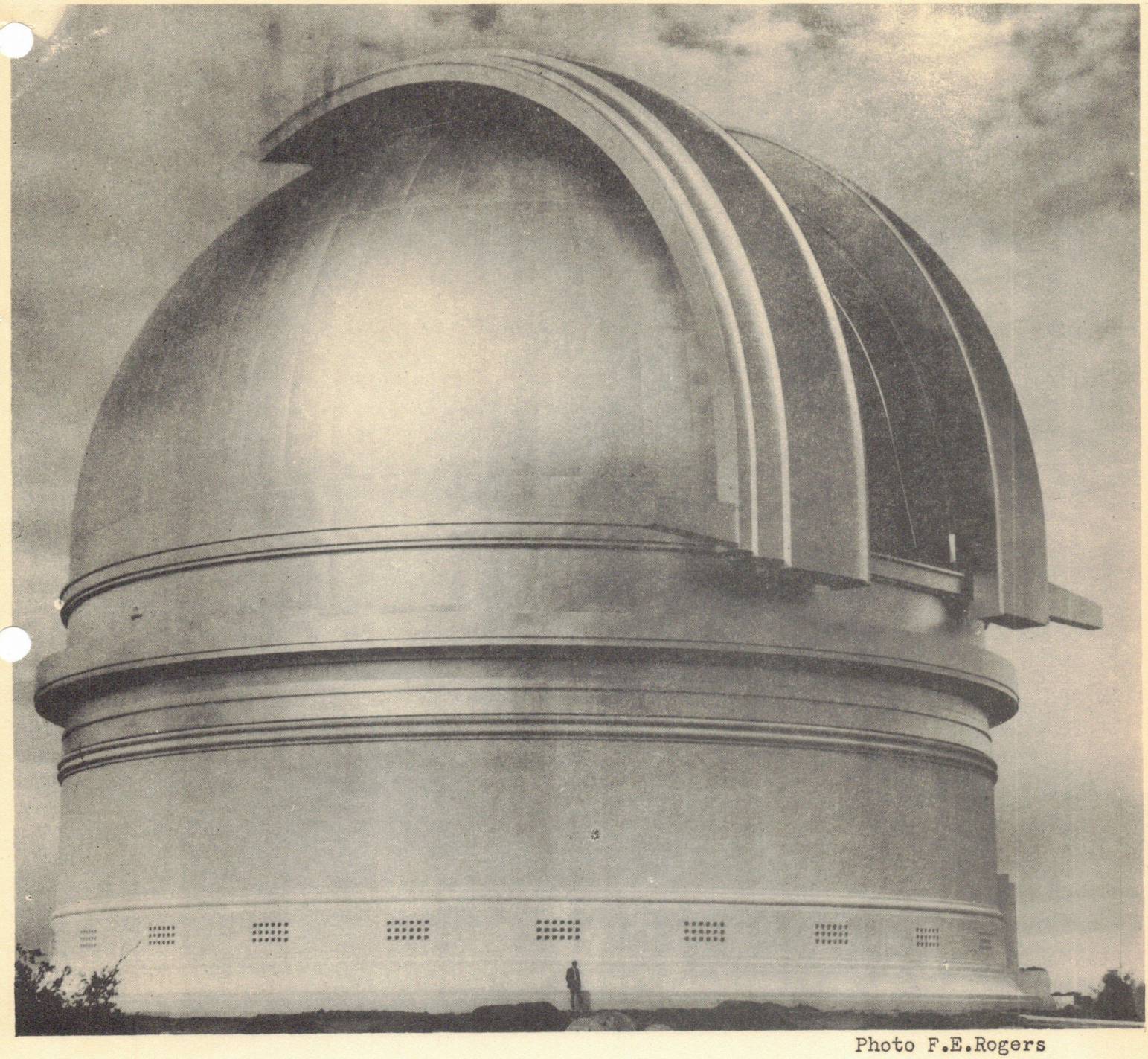

Photo F.E.Rogers

The official opening of the Great Observatory atop Mount Palomar took place on June 3, 1948. The world's largest Mirror-Reflector - 200-inch - was duly named after Dr. George Ellery Hale, whose leadership and foresight is credited with bringing to realization this 6½-Million Dollar Project. It is unfortunate that Dr.Hale did not live to see the completed task, for he passed on in 1938. On the speaker's platform at the official opening, his widow received a standing ovation from the 900 specially invited guests.

For comparison, may we draw your attention to the six-foot gentleman standing at the base of the colossal observatory, the world's largest, located on Mount Palomar, in San Diego County, California.

Cancer - Its Proper Treatment — The Value of Escharotics - Medicines which will Destroy any Living or Fungus Growth in the Treatment of Cancer, Lupus, Sarcoma or any other forms of Malignancy: Perry Nichols, B.S.,M.D., & Co-workers. The Dr. Nichols Sanatorium, Savannah, Mo. (1948.

Round Robin Editor is in receipt of a 350-page book published by the Nichols Sanitorium, and carrying the title page quoted above. Following an Introduction of 8 pages there are some 16 pages devoted to the cause, general description, and pathology of cancer; and some 18 pages on "Bad Methods of Treatment vs Escharotics, and The Cure of Cancer. Testimonials from cured patients occupy 69 pages (name, address, location of tumour in each case). 215 pages are filled with References of Cured Patients, giving the same data opposite each name.

This treatment is by means of Escharotics - that is, caustic applications, and is a highly modernized and scientific development of a long recognized principle. It cannot be applied in all cases, but "Practically the only inaccessible locations are the stomach, liver, or uterus, or when it involves serious anatomical structures the destruction of which would cause the death of any patient - any cancer not so situated can be removed and cured if taken in time." No use is made of surgery, or of serums, radium, or X-rays, and all members of the medical staff are M.D.'s. Expenses are said to range from $50.00 to $350.00, covering both hospital charges and treatment fee. There are six pages of business references, scattered over 30 States and Canada.

This book is sent without charge to persons who have a genuine interest and need for the information. The general impression made by it is admirable,and in view of the frequent references to the cancer problem in Round Robin and Flying Roll, we feel that this treatment should be brought to the attention of our readers.

Man, Minerals and Masters — This is the small book (140 pages) by Dr. Charles W. Littlefield, referred to in previous issues of RR, in connection with experiments on the effect of mental energies on the formation of microscopic crystals. It contains some 50 illustrations, or photographs taken through the microscope, of the various crystalline forms. It may be obtained from De Vorss & Co., Publishers, 843 So. Grand Ave.,Los Angeles, Calif. Price, $3.00.

Survival in the Air Age: For sale by Supt. of Public Documents, U.S. Printing Office, Wash.D.C. — The first 35-40 pages of this is particularly instructive reading, especially "The New Strategic Concept of the Defense of the United States". Selections from this book have been widely widely quoted. 166 pp.-.85¢

Practical Astral Projection, by "YRAM". — The author of this book was a French occultist, now deceased; "YRAM" is the name (Mary) of the English - woman who translated it. Altho this work contains very few details about the actual technique of projection, we think it superior to all others in its philosophic approach and its description/excarnate experiences. We wish to buy one to three copies, and also to obtain information about the author. Address Editor of Round Robin.

Society of the Inner Light: — This was formerly known as the Fraternity of the Inner Light, of which Dion Fortune (lately deceased) was Warden. It is a Qabalistic Rosicrucian Order with headquarters in London. They supply new books of any kind, and have most of the works of Dion Fortune. The Mystical Qabalah, however, is sold to students only, owing to limited stock (12 s.-6 d). Information concerning the work of this Society may be had from The Secretary. 3, Queensborough Terrace, London, W. 2. ... (We should perhaps add, that the F.I.L. carries on - or formerly did - work similar to that of the now defunct Golden Dawn, but centering closely about the Otz Chiim, or Glyph of the Tree of Life. The instruction was good, and only voluntary contributions were requested).

FLYING ROLL BETA III: This issue of Flying Roll, now available, contains (I) For What May We Pray, by Max Freedom Long, F.H.F. (II) Inedia, or Psychic Fasting (with extracts From Dr. Philip Haley's account in "Modern Loaves and Fishes") (III) The Morley-Martin Experiments (14 pp.) with reference also to the related experiments of Dr. Littlefield, described in FR Alpha III. (IV) Radiation, and the Radiation of the Brain (extracts from lectures of Dr. Otto Brunler - radiesthesia) (V) The Australian Pointing Stick (from "Deadly Magic" by Col. F.J.Hayter (VI) San Diego to London (attempts at psychic communication, through hypnotic and mediumistic trance). .. Concerning the Morley-Martin experiments, we regard these neglected facts as perhaps the most important ever published by Flying Roll. And Max Freedom Long, as probably all our readers know, is author of the new and distinguished book, Secret Science Behind Miracles - indispensable to all Illuminists, and to everyone who wants practical help from esoteric sources (Kosmon Press, 2210 W.11th, Los Angeles. $4.00). .. Flying Roll is quarterly, a companion publication to Round Robin but somewhat more technical in subject-matter. Single copy, 50¢; reading copy on request.

Comment on Inedia: Commenting on psychic fasting over a period of months and years (as described in the Flying Roll article mentioned above), the trance control Lao-Tse (on June 20) practically abandoned the attempt to make the true explanation intelligible. He declared that nourishment was NOT derived from air or water, and that the cells of the body were practically maintained in status quo, simply because they are, basically, mental products."("The body", says Geley, "is the idioplastic product of the subconscious psychism" - and Lao-Tse concurs). Food does not supply energy, and in cases of inedia it evidently is not needed even to repair cell wastage. This communicator accepts the interpretation of "vitality globules" as being units of life-energy and as emanating from the sun. Questioned about the cosmic rays, he declared that they emanate from all suns, not only from that of our own solar system.

Mind Over Platter": ... Or, Outwitting Arthritis with Natural Therapy (which is the real title) is an article in Rosicrucian Magazine, July, by Lillian R. Carque, Sc.D., and well worth reading. This same issue prints the second installment of The Still Small Voice, by Sophia B. McIntyre, author and long-time friend of Round Robin. The Magazine is issued by the Rosicrucian Fellowship at Oceanside, Calif. (Copy 25¢).

Mediumship of Zanone: Ella Young, essayist and poet, friend of RR and FR, sends us remarkable photographs of materialization phenomena with a note of explanation. "Zanone, daughter of a rich house, widow of an ambassador, was a friend of mine. She possessed remarkable psychic powers and could see at times into the faery world (a rare gift). On the death of her son she retired from the social world to which she belonged and developed her powers as a medium,in order to help others who had lost sons to realize that life went on in the spirit world." (The only address we have for Zanone is an old one: 72 Redcliffe Gardens, S.W.10, Lon.).

Kosmon Pioneer Bulletin for June, 1948, contains "Awakening Awareness" by Dr.J. Croiset van Uchelen (who is a RR contributor also); Parapsychology and Growth, by Edgar W. Block; a seven-page quote from Andrew Jackson Davis (From Fire-Mist to Man); A Striking Corroboration (reprint from Round Robin; and a five-page quotation from Part IV of the Mark P. Seance Memoranda. The PIONEER is described as non-political and non-sectarian, and is published monthly by the Essenes of Kosmon, at North Salt Lake, Utah. Year, $1.00; single, 10¢.

Teachings for the New Age, as "given by Vitvan". This is a remarkably mature and intelligent treatise on healing technique, or New Age therapeutics in the light of the Wisdom teaching and modern scientific findings. Natural Order Press, Rt. 2 Box 453 B San Marcos, Calif. 86 pp. (Price not given).

Health, Wealth and Happiness While You Sleep:

This is the title of a 48-page booklet by Wing Anderson (Kosmon Press, 2208 - W. 11th, Los Angeles 6). There is an interesting summary of psychological principles and facts, leading up to the use of sleep suggestion for the correction of fear complexes, personality habits, and many physical and mental ailments. We understand that a satisfactory recorder has been developed, with clock control andunder-pillow speaker. Incidentally, the sleep-suggestion technique has been developed largely in accordance with the HUNA conepts, and persons interested in the former will be benefitted by a study of the Secret Science Behind Miracles (by Max Freedom Long). Both the pamphlet and the book may be had for $4.00. (Address Kosmon Industries, 2208 - W. 11th St. Los Angeles 6).

Rocket News Letter: April 1948. No. 18. This is the Journal of the Chicago Rocket Society, issued at 91 Pine Ave., Riverside, Ill. 15¢ per issue, $1.50 a yr.for non-members. Anyone interested in uncolored factual reports of progress in rocket theory and practise should by all means subscribe to this publication, as there is much information not obtainable elsewhere ... There is also a rocket society connected with the University of Chicago, as well as a national organization.

New Magazine, to be called THE PSYCHIC WORLD is to appear shortly, probably by the end of July. Bi-monthly, .25 copy, $1.50 yr. 210-5th Ave. Suite 1102, New York 10.

ERGOT- Bimonthly, $2.00 yr. For students of Mysticism, Occultism, Cosmic Universalism and Life. To be published fpr five years only. P.O.Box 83, Stockbridge, Mass.

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I. Mysticism = a) Religion b) Pantheism
Religion = Service, and Adoration
Pantheism = Power, and Beauty

II. Occultism

1. Cosmology = Cosmos, and Universe
Universe = Classification, and Evolution

2. Correspondence

3. Magic = White, and Black

White Magic = Contacts, seership, trance, Words of Power, ceremonial

Contacts = with Masters, Devas, spirits of "dead"
Trance = mediumship, and projection
Ceremonial = mantrams, ritual, talismans.

Black Magic includes a) drugs b) sex magic c) blood sacrifices d) Pacts

4. Esoteric psychology

5. Initiation = a) dedication b) purification c) discipline d) instruction e) service.

SPIRITISM belongs under Magic. SPIRITUALISM is spiritism as a religion, or under the religious aspect. It is White Magic and includes:

a) Contacts - chiefly with spirits of the "dead"
b) Certain forms of seership
c) The phenomena of trance
d) Some use of Words of Power and ceremonial (religious)

The phenomena of spiritualism and spiritism are very extensive, and are variously classified. They include

Mental aspects: clairaudience, clairvoyance, telepathy, clairsentience, trance (conscious and unconscious), projection, xenoglossy, psychometry, prediction, "messages" and "inspiration."

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